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Papers on Indian Reform.

HOW THE PEOPLE OF ANCIENT EUROPE BECAME CHRISTIANS;

AND

THE FUTURE RELIGION OF INDIA.

It is shown that the ancestors of the Aryan Hindus and Europeans once lived together speaking the same language, and worshipping the same Heaven-Father; that the gods of ancient Europe were like those of Modern India; and that the change of religion which took place in the former will happen in the latter.

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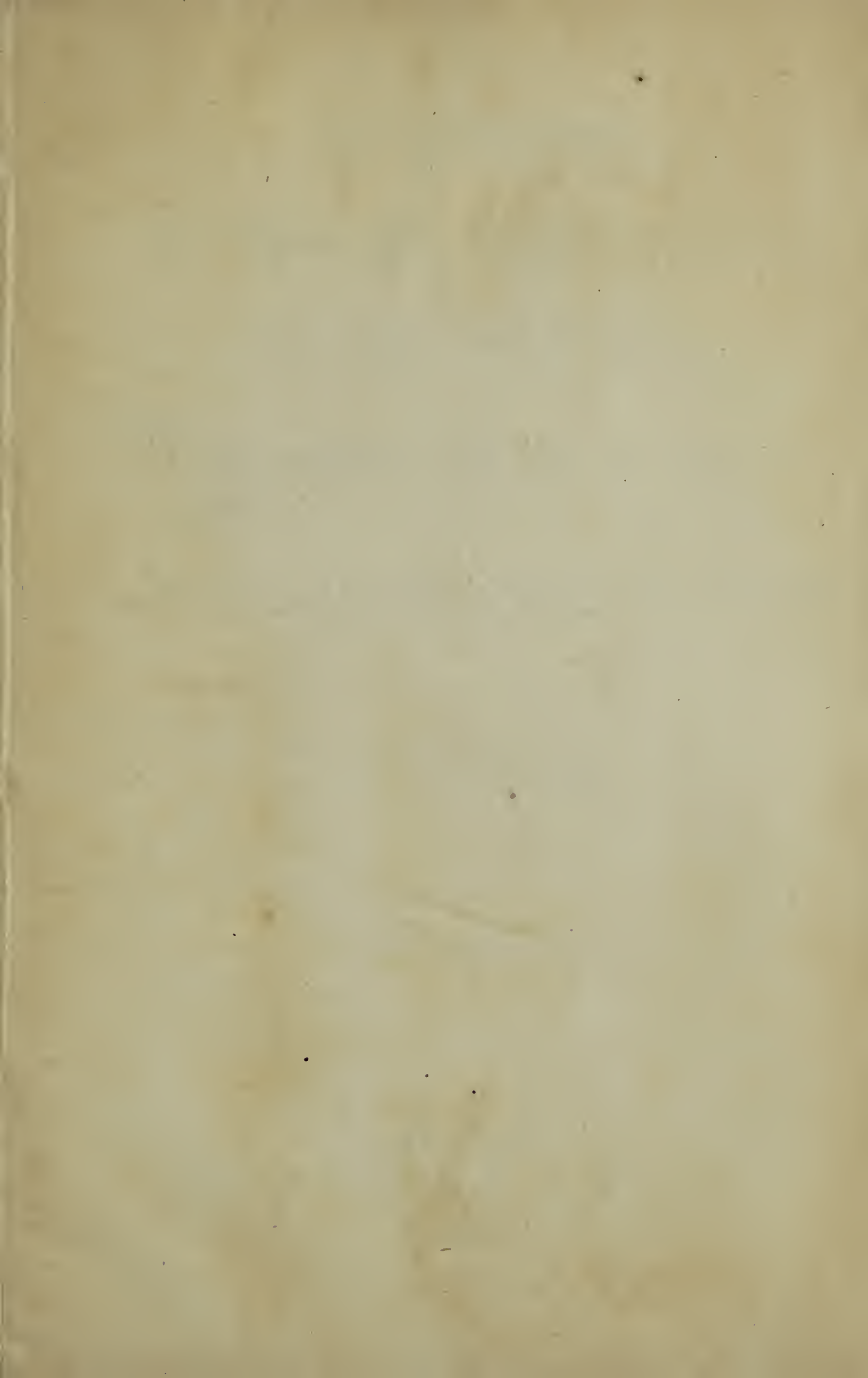
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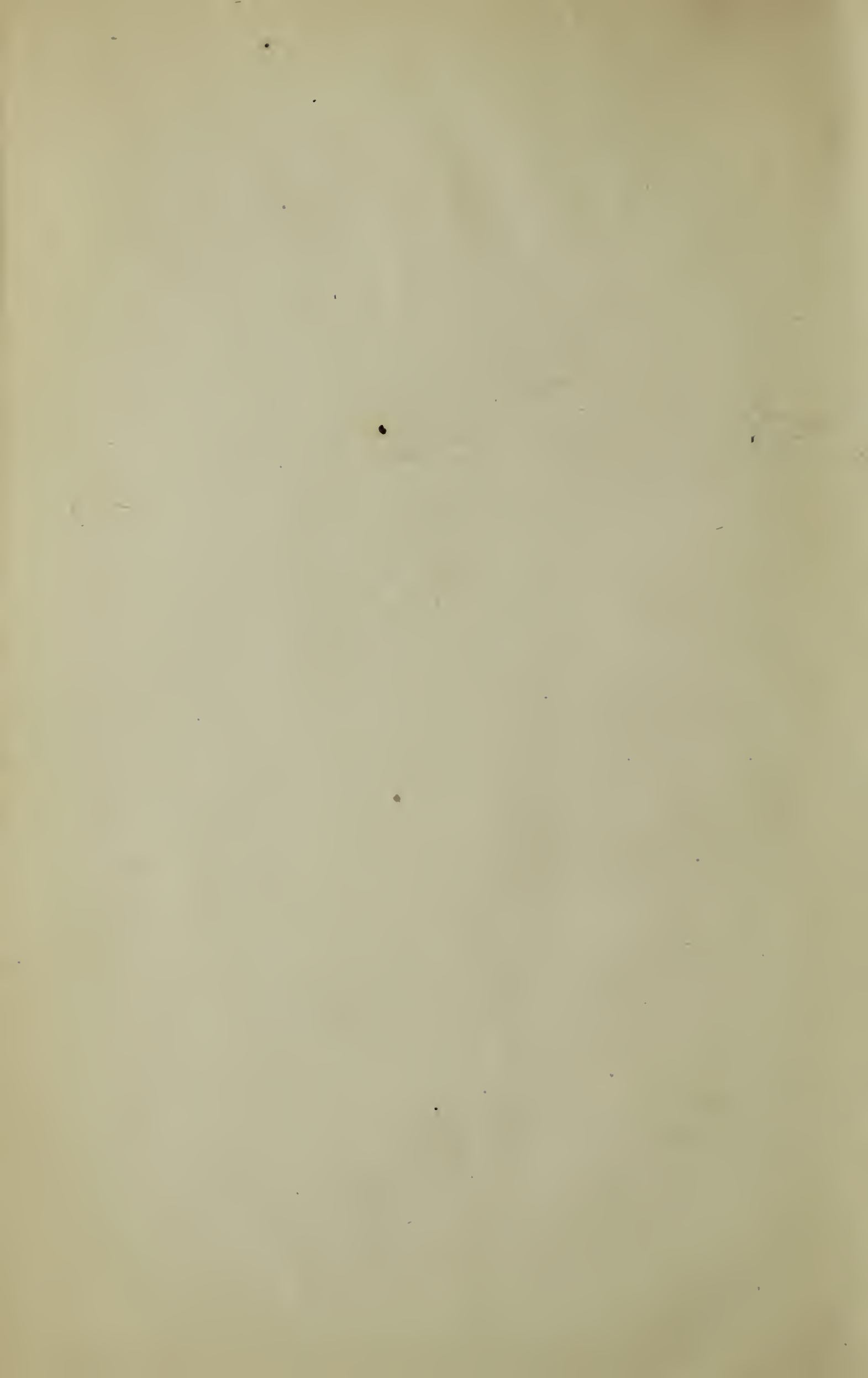
MADRAS:

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY.

1891.

1½ Annas.





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"The gods that have not made the heavens and the earth, even they shall
perish from the earth, and from under these heavens."

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HOW THE PEOPLE OF ANCIENT EUROPE BECAME CHRISTIANS,

AND

THE FUTURE RELIGION OF INDIA.

INTRODUCTION.

The Two Great Divisions of Hindus.—Most of the people of India may be divided into two great classes—the Aryans in the north, and the Dravidians in the south. A comparison between some common words will show that their languages are distinct :

<i>English.</i>	<i>Hindi.</i>	<i>Bengali.</i>	<i>Tamil.</i>	<i>Telugu.</i>
Man	manas	manusha	al	al.
Ear	kan	karna	kadu	chevi.
Mouth	mukh	mukh	vayi	noru.
Tooth	dant	danta	pal	pallu.
Hand	hâth	hât	kei	cheyi.

It is true that the Dravidian languages have borrowed many words from the Sanskrit; but grammarians distinguish them by different names. The three classes are 1. *Tatsamas* (the same as it) (*i.e.* Sanskrit), words the same in Sanskrit and in the modern languages. 2. *Tadhavas* (of the nature of it), words derived from Sanskrit, but considerably changed. 3. *Desajas* (country-born), not derived from the Sanskrit.

The Dravidians came to India before the Aryan Hindus. In the Vedas and later Hindu writings we can trace the course of the latter from the time they entered the Punjab till they went, in greater or less numbers, to other parts of India.

Though the whole human race are descended from the same first parents, some nations lived near each other in early times, speaking the same or kindred languages.

Home of the Early Aryans.—The exact spot of this is not yet known with certainty; but probably it was in Central Asia, about the north of Persia. It was beyond the tropics, for years were reckoned by winters.

Early Aryan Migrations.—As the Aryans increased in numbers, their original seat could not support them all, so, like some of their descendants of the present time, they swarmed off, most

going to the west, but others to the east. Max Müller gives the following graphic picture of their movements :

“ Although the Brahmans of India belong to the same family, the Aryan or Indo-European family, which civilized the whole of Europe, the two great branches of that primitive race were kept asunder for centuries after their first separation. The main stream of the Aryan nations has always flowed towards the north-west. No historian can tell us by what impulse those adventurous nomads were driven on through Asia towards the isles and shores of Europe. The first start of this world-wide migration belongs to a period far beyond the reach of documentary history ; to times when the soil of Europe had not been trodden by either Celts, Germans, Slavonians, Romans, or Greeks. But whatever it was, the impulse was as irresistible as the spell which, in our own times, sends the Celtic tribes towards the prairies or the regions of gold across the Atlantic. It requires a strong will, or a great amount of inertness, to be able to withstand the impetus of such national, or rather ethnical movements. Few will stay behind when all are going. But to let one's friends depart, and then to set out ourselves—to take a road which, lead where it may, can never lead us to join those again who speak our language and worship our gods,—is a course which only men of strong individuality and great self-dependence are capable of pursuing. It was the course adopted by the southern branch of the Aryan family, the Brahmanic Aryas of India and the Zoroastrians of Iran.

“ At the first dawn of traditional history we see these Aryan tribes migrating across the snow of the Himalaya southward toward the ‘Seven Rivers’ (the Indus, the five rivers of the Punjab, and the Sarasvati), and ever since India has been called their home. That before that time they had been in more northern regions within the same precincts with the ancestors of the Greeks, the Italians, Slavonians, Germans, and Celts, is a fact as firmly established as that the Normans of William the Conqueror were the Northmen of Scandinavia.

“ There *was* a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks, and Italians, the Persians, and Hindus, were living together within the same fences, separate from the ancestors of the Semitic and Turanian races.

“ It is more difficult to prove that the Hindu was the last to leave this common home, that he saw his brothers all depart towards the setting sun, and that then, turning towards the south and the east, he started alone in search of a new world. But as in his language and in his grammar he has preserved something of what seems peculiar to each of the northern dialects singly, as he agrees with the Greek and the German when the Greek and the German seem to differ from all the rest, and as no other language has carried off so large a share of the common Aryan heirloom—whether roots, grammar, words, myths, or legends—it is natural to suppose that, though perhaps the eldest brother, the Hindu was the last to leave the central home of the Aryan family.

“ The Aryan nations who pursued a north-westerly direction, stand before us in history as the principal nations of north-western Asia and

Europe. They have been the prominent actors in the great drama of history, and have carried to their fullest growth all the elements of active life with which our nature is endowed. They have perfected society and morals, and we learn from their literature and works of art the elements of science, the laws of art, and the principles of philosophy. In continual struggle with each other and with Semitic and Turanian races, these Aryan nations have become the rulers of history, and it seems to be their mission to link all parts of the world together by the chains of civilization, commerce, and religion. In a word, they represent the Aryan man in his historical character.

“But while most of the members of the Aryan family followed this glorious path, the southern tribes were slowly migrating towards the mountains which gird the north of India. After crossing the narrow passes of the Hindukush or the Himalaya, they conquered or drove before them, as it seems without much effort, the aboriginal inhabitants of the Trans-Himalayan countries. They took for their guides the principal rivers of Northern India, and were led by them to new homes in their beautiful and fertile valleys. It seems as if the great mountains in the north had afterwards closed for centuries their cyclopean gates against new immigrations, while at the same time, the waves of the Indian Ocean kept watch over the southern borders of the peninsula. None of the great conquerors of antiquity—Sesostris, Semiramis, Nebuchadnezzar, or Cyrus, who waged a kind of half-romantic warfare over Asia, Africa, and Europe, and whose names, traced in characters of blood, are still legible on the threshold of history, disturbed the peaceful seats of these Aryan settlers. Left to themselves in a world of their own, without a past, and without a future before them, they had nothing but themselves to ponder on. Struggles there must have been in India also. Old dynasties were destroyed, whole families annihilated, and new empires founded. Yet the inward life of the Hindu was not changed by these convulsions. His mind was like the lotus leaf after a shower of rain has passed over it; his character remained the same—passive, meditative, quiet, and full of faith.”*

The Western Aryans.—As far as is yet known, the earliest inhabitants of Europe were a small uncivilised race of men, somewhat like the Esquimaux. Europe was then covered with forests, and much colder than at present. These aborigines subsisted by hunting, fishing, and on wild fruits. Pieces of bone, with drawings on them, have been found in caves—relics of their existence.

The Celts, or Gauls, found farthest west, were probably the first Aryans who entered Europe. At one time they occupied a great part of the continent. At a later period came the ancestors of the Italians, Greeks, and Germans. The Slavonic nations, to which the Russians belong, took a more northerly course.

* *History of Ancient Sanskrit Literature.* pp. 11-16.

COMMON ORIGIN OF THE EASTERN AND WESTERN ARYANS.

Language is a clear proof of this. Max Müller says :

“The evidence of language is irrefragable, and it is the only evidence worth listening to with regard to ante-historical periods. It would have been next to impossible to discover any traces of relationship between the swarthy natives of India and their conquerors, whether Alexander or Clive, but for the testimony borne by language. What other evidence could have reached back to times when Greece was not peopled by Greeks, nor India by Hindus? Yet these are the times of which we are speaking. What authority would have been strong enough to persuade the Grecian army that their gods and their hero ancestors were the same as those of King Porus, or to convince the English soldier that the same blood was running in his veins, and in the veins of the dark Bengalese? And yet there is not an English jury nowadays, which, after examining the hoary documents of language, would reject the claim, of a common descent and a legitimate relationship between Hindu, Greek, and Teuton. Many words still live in India and in England, that have witnessed the first separation of the northern and southern Aryans, and these are witnesses not to be shaken by cross-examination. The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watchwords of soldiers. We challenge the seeming stranger, and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. Though the historian may shake his head, though the physiologist may doubt, and the poet scorn the idea, all must yield before the facts furnished by language.”

Some illustrations will now be given of the correspondence in language :

<i>English.</i>	<i>Sanskrit.</i>	<i>Greek.</i>	<i>Latin.</i>
Father	pītār	pātēr	pater.
Mother	mātar	mētēr	mater.
Brother	bhrātar	phratría (clan)	frater.
Sister	svasar		soror.
Daughter	duhitar	thugatēr	
Widow	vidhavā		vidua.

Father is derived from a root PA, which means to protect, to support. The father as one who begets was called in Sanskrit *ganitār*. In like manner *mātar* is joined to *Ganitar*, Latin *Genetrix*. The original meaning of *duhitar* was *milk-maid*. Milking the cattle was one of the employments of the daughter.

If the custom of widow burning had existed at that early period, there would have been no *vidhavas*, no husbandless women, because they would all have followed their husbands into death.

The numerals are a good test of resemblance in language :

<i>English.</i>	<i>Sanskrit.</i>	<i>Greek.</i>	<i>Latin.</i>
One	ekas	eis	unus.
Two	dvi	duo	duo.
Three	tisras (fem.)	treis	tres.
Four	chatváras	tessares	quatuor.
Five	panchan	pente	quinque.
Six	shat	hex	sex.
Seven	saptan	hepta	septem.
Eight	ashtan	okto	octo.
Nine	navan	hennea	novem.
Ten	dasan	deka	decem.
Twenty	vimsati	eikosi	viginti
Hundred	shatim	hekaton	centum.
Thousand	sahasra	chilioi	mille.

The numerals agree as far as a hundred. Thousand had not received expression at that early period; hence the names for thousand differ. Sanskrit and Zend share the name for thousand in common (Sanskrit *sahasra*, Zend *hazanra*) which shows that the ancestors of the Brahmans and Parsis continued united for a time after the Western Aryans had left. The Greeks and Romans each formed independently their own name for thousand.

Many other illustrations might be given of the common origin of the languages.

Sanskrit was not the original from which all the rest were derived, for Greek has, in several instances, a more primitive form than Sanskrit. *Esmes*, we are, cannot be derived from the Sanskrit *smas*, because *smas* has lost the radical *a*, which Greek has preserved, the root being *as*, to be, the termination *mas*, we. Nor can Greek be fixed upon as the more primitive language from which the others were derived, for not even Latin could be called the daughter of Greek, the language of Rome having preserved some forms more primitive than Greek; for instance *sunt* instead of *enti*. Here Greek has lost the radical *as* altogether; while the Latin has at least, like Sanskrit, preserved the radical *s* in *sunt* = *santi*.

Hence all these dialects point to some more ancient language that died in giving birth to the modern Aryan dialects. That language was once a living language spoken in Asia by a small tribe, may, originally by a small family living under one and the same roof.*

Other points of resemblance between the Eastern and Western Aryans will afterwards be noticed.

The Greeks and Romans were by far the most distinguished Aryans in ancient times, accounts will therefore be confined to them.

* Abridged from *Chips from a German Workshop*, Vol. II.

ANCIENT GREECE.

Sir H. S. Maine says of the Greeks :

“To one small people, covering, in its original seat, no more than a hand's breadth of territory, it was given to create the principle of progress, of movement onwards and not backwards or downwards, of destruction tending to construction.”

Country.—Greece forms a small peninsula jutting into the Mediterranean Sea, about midway between Asia Minor on the east, and Italy on the west. The shape is very irregular, the coasts being indented by deep bays, and studded with small islands. The interior contains lofty mountains, whose tops in winter are covered with snow. Between the mountains, there are fertile plains and valleys, watered by numerous streams.

Early History.—The Greeks themselves believed that their ancestors sprang out of the earth. The earliest inhabitants were mere savages. They dwelt in wretched huts, and fed on acorns, a kind of small nut. Their clothes were the skins of wild beasts.

An Aryan race, called the Pelasgi, settled in Greece at a very early period. They were not so barbarous as the aborigines, as they cultivated land, reared cattle, and carried on some trade with the neighbouring countries. Their buildings, formed of large rough stones, were so strong that some of them exist to the present day.

The next tribe that spread over Greece was that of the Hellenes, from whom the whole country was called, Hellas. The name Greece was given to it by the Romans. Small bodies of colonists from more civilised countries settled among the Hellenes, and brought with them the rudiments of the arts and sciences. Cecrops, an Egyptian, is said to have founded Athens 1556 years before the Christian era. He is supposed to have introduced the cultivation of the olive, and of different kinds of grain.

Some years afterwards, Cadmus, it is said, came from Phœnicia, on the eastern coast of the Mediterranean, and built Thebes. He taught the Greeks the cultivation of the vine, the manufacture of metals, and the use of the alphabet. The Greeks wrote at first alternately from right to left and left to right, as furrows are made in ploughing.

Greece then consisted of a number of small kingdoms, frequently at war with one another. Twelve of them united themselves into a confederacy, to keep them at peace with each other, and united against foreign enemies.

The Trojan war was a celebrated event in Greek history. Troy was a city on the Asiatic side of the narrow strait connecting the Mediterranean and the Sea of Marmora. Paris, the son of the Trojan

king, stole away Helen, the wife of Menelaus, king of Sparta. All the Greek kings combined to punish this offence. They sailed to Troy in 1200 vessels, and took the city after a siege of ten years. This event is supposed to have occurred about 1200 B. C. Homer, the great epic poet of the Greeks, wrote a poem, entitled the *Iliad*, on this siege. It may be called the Greek *Mahabharata*, but, like it, it was greatly exaggerated.

The accounts of these early events in Greek history are uncertain.

About a century after the Trojan war, the Greeks began to colonize. Some crossed over to Asia Minor, and built cities, such as Smyrna and Ephesus, which soon acquired wealth and fame. Others settled in Italy and in the islands of the Mediterranean.

Chief Cities.—Sparta, in the south, and Athens, in the east, were the two most famous cities of ancient Greece. Sparta received a code of laws from Lycurgus. He ordered that all the Spartans should eat together at public tables, that the rich citizens might not feast at home. Children were brought up at the public expense; but weak and deformed infants were exposed to perish. All money was made of iron, which other nations would not accept. The great aim was to make the Spartans brave in war.

The Athenians were very different from the Spartans. Milton called Athens, their chief city, "the eye of Greece, the mother of arts and eloquence." The Athenians were noted for their love of the beautiful. Their painters produced the finest pictures. Those have all perished; but some of their statues are still the admiration of the world. Their temples, built of white marble, were magnificent buildings.

Learning.—In learning the Greeks far surpassed the other nations of Europe. Homer, the greatest of the Greek poets, was a wandering minstrel, who went about from place to place, reciting his verses. The general opinion is that he lived about 900 B. C. Demosthenes was the chief of the Greek orators. Herodotus, called the 'Father of History,' was a great traveller.

The Greeks resembled the Hindus in their love of logic. Aristotle's treatise on logic has been studied in Europe for more than two thousand years, and has contributed much to form what is correct in modern thinking. His syllogism has three members, while the Indian has five.

The Greeks were the only nation of ancient Europe that knew anything of grammar, though they made much less advance in it than the Hindus. It took them a long time to obtain complete names for the parts of speech. Plato knew only of noun and verb. The distinction of the numbers was first pointed out by Aristotle; but the technical names for singular and plural date from a later period.

Philosophy.—The Greeks, like the Hindus, had several schools of philosophy. Thales, born about 640 B.C., was regarded as the greatest of the seven wise men of Greece. He was the first Greek who predicted an eclipse of the sun, and who ascertained that the solar year consisted of 365 days. The first learned men among the Greeks called themselves *sophists*, or wise men; but Pythagoras, one of the most distinguished of them, took the name of *philosopher*,* or lover of wisdom. He spent 22 years in Egypt, then one of the most learned countries in the world, and he also travelled in the East. He taught the doctrine of transmigration, and pretended that he remembered having passed through several human existences previous to his being Pythagoras. He believed the sun to be a globe of fire, placed in the centre of the universe, and round it revolved the planets, of which the earth is one. He was an excellent geometrician. Euclid's 47th proposition, Book I., is by Pythagoras. His great maxim was, "Know thyself."

Socrates was the wisest and best of the Greek philosophers. He acknowledged the existence of one Supreme God, the Maker and Governor of the world. This seemed like a new religion to those who worshipped many gods; and at last Socrates was accused of corrupting the Athenian youth, and condemned to die by drinking the juice of hemlock. Socrates received the cup of poison, and drank it off without the smallest emotion, then gently reproving his friends for their excessive grief, he lay down on a couch, and in a few minutes expired.

Plato, the pupil of Socrates, discoursed with so much sweetness and eloquence, that the Greeks called him the Divine. Young men from various parts of the world came to hear his instructions, which he delivered in a grove near Athens, called Academia. Diogenes, surnamed the Cynic, or the Dog, lived in a tub, and despised all the comforts of life. At a feast given by Plato, Diogenes trampled on the rich carpet, saying, "I trample, on the pride of Plato." "Yes," said Plato, smiling, "with greater pride of thine own."

Aristotle was called by Plato the "Soul of his School." He was also styled the 'Reader' on account of his industry. Philip entrusted to Aristotle the education of his son Alexander. As Aristotle walked while he taught, his scholars were called Peripatetics.†

Two of the principal sects, the Epicureans and Stoics, will be described under another head.

The Hindus adopted from the Greeks the twelve signs of the Zodiac, and Professor Bhandarkar says that 1500 years ago they worshipped the Greek astronomers, in the words of Gargi, as, "Rishis."

The *religion* of the Greeks will be described with that of the Romans.

* From *philos*, a lover, *sophos*, wise. † From *peri*, about, *pater*, to walk.

Though the Greeks were refined in some respects, in others they were backward. As among Hindus, married women were uneducated, confined to remote parts of the house, and were permitted to see no male visitors. Abroad, their faces were concealed by veils. On the other hand, prostitutes were taught music and other accomplishments. The common people were despised; the great majority were slaves, bought and sold like cattle.

ITALY AND THE ROMANS.

Country.—Italy is a long narrow peninsula in the south of Europe. It is bounded on the east by the Adriatic Gulf, and on the west by the Mediterranean. A mountain chain, called the Apennines, traverses the whole length of the peninsula. Italy is famed for the beauty of its sky, and the balmy softness of its air.

Early Inhabitants.—The original inhabitants of Italy were a number of rude tribes, comprehended under the general name of the Oscans. At a very remote period; however, the Pelasgi, a people sprung from the same stock as the Greeks, formed colonies on both sides of the peninsula, and drove the first settlers into the mountain districts of the interior. The Oscans were a fierce hardy race, ignorant of letters, employed partly in tending their flocks and herds, partly in war and plunder. The Pelasgi, who had made some progress in civilization, cultivated the soil, and founded cities.

The most important people of ancient Italy, after the Oscans and Pelasgians, were the Etrurians. The origin of this singular race is uncertain, but the most probable supposition is that they came from Lydia in Asia Minor. They gradually made themselves masters of the north-west of the peninsula, subduing several Oscan and Palasgic tribes. The government was conducted by capital cities, each ruling over its district and its subject towns. In each city there were two orders—the priest-nobles, somewhat like the Brahmins of India, and the common people, who were little better than slaves. The priest-nobles of each city annually chose one of their own number to act as chief magistrate, but all affairs were regulated by divination, or omens from the entrails and the flight of birds, from lightning, and the stars. When the priest-nobles pointed to the black sky, or to the lightning which played about the hill-tops, as signs of what the gods meant to do to Etruria, the people trembled; and when the means of averting the evil were made known, they were eager to obey.

The Etrurians were a great commercial people, and became very wealthy. They drained lakes by tunnels, rendered swamps fertile, and confined rivers within their channels. Beautiful vases and statues still exist, showing their skill in the fine arts.

After the Etrurians had established themselves in Italy, some of

the mountain tribes descended upon the Pelasgians of the plains, and from a mixture of races, the Latins arose, to whom Rome traced her immediate origin, and who were the authors of her language.

Rome.—Rome stands on the river Tiber, about 16 miles from the sea. Its origin is uncertain. The tradition is that it was founded by Romulus, the captain of a large band of robbers, 753 B. c. For about 240 years it was governed by kings, the last of whom was driven out (509 B. c.) on account of the wickedness of his family.

Rome was a Republic for several centuries, presided over by two chief officers, called consuls, chosen every year. Julius Cæsar, who was murdered 44 B. c., was granted supreme power for life, with the title of dictator. Augustus Cæsar, about 31 B. c., was proclaimed Emperor.

The reign of Augustus was peaceful. The great event for which it is remarkable, is the birth of the Lord Jesus Christ at Bethlehem. Augustus gave all his thoughts to the improvement of the laws, the erection of splendid buildings, and the encouragement of learned men. The Augustan age, as it is called, has been celebrated ever since as a time when learning, and poetry, and accomplishments, were especially valued. Virgil and Horace were the two most distinguished poets; Livy was a great historian.

In the time of Augustus, the Roman empire embraced all the nations of Europe in the south and west, except a few northern tribes who maintained their independence. It included England, France, Spain, parts of Germany, all the States of Italy, Greece, the country now occupied by Turkey in Europe, besides many other nations. In Asia, it embraced all the kingdoms from Asia Minor on the west, to India on the east. It included the whole northern portion of Africa, which was all then known; the interior being inhabited only by scattered bands of negroes.

It seems wonderful that one country should govern so many nations. This was done, however, by placing Roman governors over these various kingdoms; the governors being sustained by a multitude of Roman soldiers.

During this period, the people of Rome had great skill in architecture, sculpture, painting, and many other arts. Nor was this all. The Romans built many public works of great utility; they constructed roads paved with stone; they built durable bridges, and made aqueducts for supplying the cities with water. So numerous and so permanent were their vast works, that the remains of them are still to be found in most of those countries over which the Roman dominion was then established, though they were executed nearly two thousand years ago.

Rome was then the greatest city in the world. The population was probably about two millions. The various generals who conquered other countries robbed them of their choicest treasures, and

these were brought to Rome to decorate and enrich the capital. There were beautiful statues from Greece, obelisks and columns from Egypt, and a great variety of curious and costly manufactures from Asia. Gold, silver, and precious stones, had been gathered from every part of the earth. The city was embellished with temples, many of them beautifully sculptured; there were also theatres, amphitheatres, porticoes, public baths, triumphal arches, and aqueducts. Augustus boasted that he had found Rome of brick, and left it of marble. In short, the city had that air of pomp and magnificence which suited the capital of the greatest empire that the world ever saw.

The Romans were almost continually engaged in wars. Their military affairs, therefore, occupied the attention of the most distinguished citizens. According to the Roman laws, every free-born citizen was a soldier, and bound to serve in the army at any period from the age of seventeen to that of forty-six.

Some of the soldiers were armed with light javelins, and others with a heavier weapon of a similar description. All, however, carried shields and short swords, which they wore on the right



side. They were dressed in a metal cuirass, with an under-covering of cloth, which was generally red, and hung loose to the knee. On the head they wore brazen helmets, ornamented with flowing tufts of horse hair. The uniform of the generals was an open scarlet mantle.

Amusements.—Boxing, wrestling, throwing the quoit, and chariot

racés, were some of the amusements of the Romans; but the combats of wild beasts and of gladiators, men who fought for public entertainment, took the lead of all others.

Circular buildings, called amphitheatres, were erected for the shows of gladiators. One of them, called the Colossenm, commenced in the reign of Vespasian, is supposed to have been large enough to contain upwards of eighty thousand persons.

The wild beasts were secured in dens round the arena, or open space in the centre, which was strongly fenced, and surrounded by a wall, to guard the spectators against their attacks. A vast number of wild beasts were made to destroy each other in these very cruel exhibitions. Eleven thousand are said to have been slain during four months of triumph, in honor of a conquest over the Dacians; and five hundred lives were killed in a few days, on another similar occasion.

The first public combats of gladiators took place at Rome about 250 B. C. They were exhibited at a funeral. From that period they became frequent on such occasions, and afterwards, on days of public festival, were considered a material part of the cere-



monies. Five hundred pairs of these wretched beings were sometimes led to the public games, to sacrifice each other for the amusement of barbarous spectators. They were at first taken from captives in war, or malefactors; afterwards from slaves trained to the profession. They fought with various weapons, some in complete armour, others with only a trident and a net, in which they endeavoured to entangle their adversary, and thus slay him.

These combats, conducted with the most bloody and savage spirit, are sufficient proofs of the degraded and brutalized condition

of the period in which they were tolerated. They were at last prohibited by the Emperor Constantine, who embraced Christianity.

Wealth, not gained by industry, is generally a curse. In Rome it resulted in the impoverishment of the masses, and the accumulation of vast riches in the hands of a few, ending in boundless luxury. Large estates were bought which were worked by slaves. People who could no longer maintain themselves in the country flocked to Rome, where there was a free distribution of grain. On an appointed day of the month, each person enrolled received 5 bushels of wheat. In the time of Julius Cæsar the number thus supplied was 320,000. The thief and adulterer received the public grain the same as any others. Like the indiscriminate almsgiving of India, it simply encouraged idleness and vice.

Slaves.—More than half the population of Rome, consisted of slaves. They were bought, sold, and branded just like cattle. Sometimes 10,000 were sold in a single day. As porters, they were chained in front of the gate like watch dogs in England; at night they were shut up like cattle in stalls. They were flogged and crucified often on the least occasion. Sometimes they were thrown as food into the fish-ponds. When old and diseased, they were usually left to perish on an island in the Tiber.

Lower Free-born.—The lower free-born classes in Rome were little above the slaves. They were, for the most part, beggars and idlers. Despising a life of honest industry, they asked only for bread and the games of the circus. They spent their mornings in lounging about the public courts or in dancing attendance at the levees of their patrons, for a share in whose gifts they daily struggled. They spent their afternoons and evenings in gossiping at the public baths, in listening to filthy plays at the theatre, or in enjoying the bloody sports of the arena. At night they crept up to their miserable lodging-places.

Extravagance of the Rich.—A few rolled in wealth. Their houses were filled with the costliest marbles, carved ivories, chairs and couches of ebony and pearl, ornaments of gold, vessels of amber, &c. The wife of the emperor Nero led about a train of she-asses that she might bathe in their milk; the mules drawing her carriage were shod with gold. A sum equal to a thousand rupees was sometimes paid for a single fish; dishes were served of the brains of peacocks and the tongues of nightingales. Pearls were sometimes dissolved in wine to make it more costly. Banquets were served by naked girls. To support such luxury, men asked for the government of provinces for the sole purpose of enriching themselves by extortion. Still, they were not happy.

RELIGION OF THE GREEKS AND ROMANS.

The early Aryans, in their original home in Asia, spoke the same language and worshipped the same supreme God under the same name. Max Müller says :

“ If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line :

Sanskrit DYAUSH-PITAR = Greek ΖΕΥΣΠΑΤΗΡ (ZEUS PATER) = Latin JUPITER = Old Norse TYR.

“ Think what this equation implies ! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—a name which meant Heaven-Father.

“ If we wish to realise to its fullest extent the unbroken continuity in the language, in the thoughts and words of the principal Aryan nations, let us look at the accents in the following list :—

	Sanskrit.	Greek.
<i>Nom.</i>	Dyaús.	Ζεύς
<i>Gen.</i>	Divás.	Διός
<i>Loc.</i>	Diví.	Διί
<i>Acc.</i>	Dívam.	Δία
<i>Voc</i>	Dyañs	Ζεῦ

“ Here we see that at the time when the Greeks had become such thorough Greeks that they hardly knew of the existence of India, the people at Athens laid the accent in the oblique cases of Zeus on exactly the same syllable on which the Brahmans laid it at Benares, with this difference only, that the Brahmans knew the reason why, while the Athenians did not.”*

The same view is taken by Dr. John Muir. He says :

“ The mythology of the Veda does exhibit in some points a certain similarity to that of Homer and Hesiod (Greek Poets), and the mutual resemblance between the religious ideas of those ancient works is, upon the whole, greater than that existing between the later Indian and the Greek pantheons. I say upon the whole, the older Indian mythology coincides more nearly with the Greek than the later Indian mythology does. But, on the other hand, the later Indian system presents some points of resemblance with the Greek which the Vedic system does not exhibit. I allude to the fact that we find in the Indian epic poems and Puranas a god of the sea, a god of war, and a goddess of love, who (the last two, at least), are unknown to the oldest parts of the Veda, and yet

* *Nineteenth Century*, Oct. 1885, pp. 626, 627.

correspond in a general way to the Poseidon, the Ares, and the Aphrodite of the Greeks."*

Besides Jupiter, the names of several other gods corresponded. Varuna, is the Greek Ouranos ; Ushas is the Eos of the Greeks and the Aurora of the Latins ; Agni as the Ignis of the Latins. There are other resemblances though not in name. The Titans, like the Asurs, fight with the gods ; Durga and Juno, Krishna and Apollo ; Kartikeya or Skanda and Mars ; Yama and Pluto ; Kuvera and Plutus ; Visvakarma and Vulcan ; Narada and Mercury ; Ganesa and Janus ; have somewhat similar characters. In course of time, however, differences arose.

The gods of the Greeks and Romans had generally different names, and did not correspond in all respects ; but they were often looked upon as the same.

An account will now be given of some of them.

The most ancient of the Greek gods was Chaos, a word meaning a shapeless mass. His wife was Darkness. From these parents were born the Earth (Hindu, Prithivi) and other children. The Earth had a son, Uranus, Heaven, whom she afterwards married. They had a number of children of gigantic size, called Titans, whom their father treated cruelly, shutting them up in caves. The mother took the part of her children, and Saturn, the eldest, dethroned his father. Saturn's brothers agreed that he should reign on condition that he did not rear any male children.

Saturn married his sister, called Cybele. His reign was called the Golden Age, when the earth produced without labour food for its inhabitants, and wars were unknown. To fulfil the promise made to his brothers, Saturn devoured his male children as soon as they were born. Cybele, grieved at this, when a son, called Jupiter, was born, resolved to deceive her husband. She accordingly dressed a large stone in the clothes of an infant, and gave it to Saturn, who swallowed the stone and thought it had been his child. Saturn was similarly deceived at the birth of two other sons, Neptune and Pluto. What an idea of religion must people have had who supposed that their chief god was a cannibal, devouring his own sons, and such a fool as thrice to mistake a stone for a child !

When Cybele's sons grew up, she presented them to their father, who was so pleased with them, that he took them into favour.

The Titans made war upon Saturn for breaking his agreement. At first they were completely successful ; they took Saturn and his wife prisoners, bound them with chains, and confined them in hell. A few years afterwards, however, Jupiter overcame the Titans, set

* Sanskrit Texts, Vol. V. pp. 2, 3.

his father and mother at liberty, and shut up the Titans in the prison in which they had kept Saturn.

Saturn had heard that he should be deprived of his kingdom by his eldest son. Afraid of this, he plotted to take away his life; but Jupiter, having found out the design, drove Saturn out of his kingdom. Jupiter then took to himself the government of heaven and earth, assigning the sea to Neptune, and hell to Pluto. Jupiter was acknowledged the greatest of all the gods. He is styled by Homer, "father of gods and men."

The giants, sons of the Earth, wished to avenge the death of their relations the Titans. Some of them were said to have had fifty heads and a hundred arms, with serpents instead of legs. They were so powerful that they hurled rocks and heaped up mountains to reach heaven. The gods, to avoid their fury, fled to Egypt, where they concealed themselves in the form of animals. Jupiter, however, with the assistance of his son Hercules, famous for his strength, at last overcame the giants.

When Jupiter was securely seated on the throne of heaven, like many an Indian raja, he gave himself up to sensual pleasure. He married a number of wives, and is said to have assumed various shapes to gratify his passions. He seduced Leda in the form of a swan, and Europa in that of a white bull. Jupiter's first wife was Metis, celebrated for her wisdom. Afraid lest she should bring forth a son cleverer than himself, Jupiter devoured her in the first month of her pregnancy. Some time after, Jupiter felt a great pain in his head, and ordered Vulcan to cleave it open. The goddess Minerva then sprang out fully armed. She was called Athena by the Greeks, and was supposed to protect Athens.

Jupiter was usually represented as seated on a throne of ivory, holding in his right hand a sceptre and thunderbolts in his left; an eagle, with expanded wings, at his feet.

Juno was the sister and chief wife of Jupiter. Their marriage was celebrated with great pomp, the gods, all mankind, and the brutes attending. Juno thus became queen of the gods and mistress of heaven and earth; but on account of her husband's frequent adulteries she was not happy. She was so provoked at last that she left heaven, resolving to forsake Jupiter for ever. To recover her, he spread a report that he was going to marry another wife, which made her return.

As Parvati is said to have formed Ganesa from the scurf of her body, Juno wished to have a son of her own without her husband. She is said to have brought forth Vulcan by only smelling a certain plant.

Juno hated Jupiter's concubines and his children by them. On account of her cruelty to Hercules, Jupiter suspended her from heaven by a golden chain, tying a heavy anvil to her feet. Her

son Vulcan relieved her, which made Jupiter so angry that he kicked him down from heaven. He was nine days in falling, and broke his leg, so that ever afterwards he was lame !

Juno was represented as seated on a throne, holding a sceptre in one hand and a distaff, for spinning thread, in the other. Her car was drawn by peacocks.

Space does not permit the other gods to be described in detail. Apollo was the sun-god ; his sister Diana, the moon goddess. Mercury, the messenger of the gods, was the protector of thieves.

The Greeks and Romans supposed that a river had to be crossed after death, but it was far less dreadful than the Vaitarani of the Hindus. There was a ferryman, called Charon, who took spirits across in his boat on the payment of a small piece of money. It was therefore the custom when a person died to place under his tongue a small copper coin. Persons who had not been honoured with a funeral, were not permitted to enter Charon's boat without previously wandering on the shore for a hundred years.

The Greeks are said to have had 30,000 gods and goddesses. In Athens idols were so numerous, that it was said to be easier to find a god than a man in the city.

The supposed gods of the Greeks and Romans behaved very much like those of the Hindus. They quarrelled and fought with each other, and were guilty of all kinds of crime. Men excused their evil deeds by the example of Jupiter. "How could a mortal have greater power than a god?" The temple of Venus at Corinth had a thousand prostitutes, like the *devadasis* of South India.

Nearly every city had its local deity to whom it looked for protection, and whose supremacy it acknowledged. When the Romans conquered a province or city, its gods were solemnly invited to come and take their seat in Rome, where they would receive due honour.

The deification of the emperors showed the progressive degradation of the religion of Rome. Divine honours began to be rendered to Julius Cæsar during his lifetime. After his death, sacrifices were offered to him upon the altar. He was made a god, and went by the name of Divine Julius. In course of time, the worship of the Emperors eclipsed all other worships. Multitudes of altars and temples rose in their honour in all parts of the Roman world. The basest tyrants were enthroned as objects of religious worship. Divine honours were voted to the dead infant of Nero, four months old. Foreign rites were introduced into Rome from all parts, Priests of the goddess Cybele, howling and with dishevelled hair, went through the streets, lashing themselves to blood with thongs, and striking their cymbals, offering for a hundred eggs to ward off the diseases of autumn. Priests of the Egyptian Isis were also there, in long linen robes, with the dog-mask before their faces, and

their rattle in their hands. All sorts of jugglers, necromancers, soothsayers, and astrologers were there. Even the lowest form of heathenism,—fetichism appeared. The emperor Nero, having become tired of the goddess Astarte, no longer worshipped any deity, but only an amulet, or charm, which had been given him.

Atheism and the grossest superstition flourished side by side. Men who boasted of being atheists trembled in secret at the mysterious power of magical spells, and read the future in the palpitating entrails of a murdered child. About the future, the feeling was that of despair.

Such was the condition of ancient Rome when it was first visited by Christian Missionaries from Asia. It was hard to say which was the more abandoned, the multitude who still adored divinities, the patrons of every vice, or the scholars who laughed at superstition, and perpetrated crimes worthy of a Mars or Jupiter.

The south of Britain had recently been conquered by the Romans, and was held in subjection by camps studded over the country. Amid the forests to the north and east of the Danube there dwelt rude tribes which had defied the Roman arms, and were destined, 500 years later, to pour fresh blood into the decaying empire.

Parthia was then a powerful state, extending from the Euphrates to the Indus. Buddhism was the dominant religion in India, although Brahmanism had many followers. In China, as at present, the worship of ancestors was the prevailing superstition.

THE FIRST CHRISTIAN MISSIONARIES TO EUROPE.

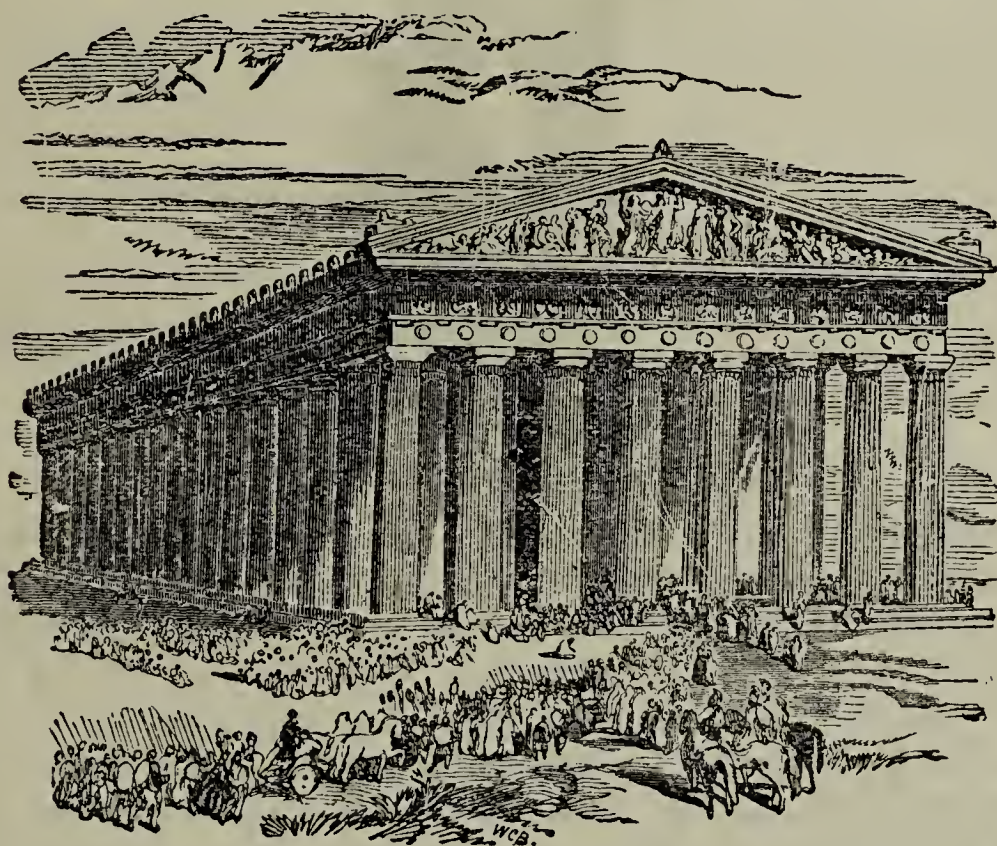
According to the promise made thousands of years before, the Lord Jesus Christ, the incarnate Son of God, was born for man's salvation nearly 19 centuries ago. After going about for a time, teaching and performing wonderful works, He died on the cross. On the third day He rose from the dead, and after remaining for a few weeks with His disciples, ascended to heaven. His last charge to His chosen followers was, "Go and teach all nations." This command was gradually obeyed. At the commencement, Western Asia received most labour, and there the number of converts was greatest.

The first Christian Missionary to Europe was a Jew, called Paul, formerly a bitter persecutor of the Christians; but, after his baptism, a most zealous preacher. About the year 53 A. D., Paul, looking across the Hellespont, first saw the blue summits of the European mountains. He had a vision of a man who prayed, saying, "Come over into Macedonia and help us." That figure represented Europe, and its cry for help Europe's need of Christ.

Paul, with three companions, set sail for Macedonia, where they landed in two days.

Paul at Athens.—Space does not permit Paul's journeys to be described; but a short account may be given of his address at Athens, at that time the most famous city in the world, for its philosophers, orators, painters, and sculptors.

Athens is situated in the south of Europe, about three miles from the sea. The city stands on a plain, but there are four small hills, all of which formed part of the city. One of the hills, called the Acropolis, or citadel, is a square craggy rock on which stood the



THE PARTHENON.

Parthenon, the famous temple of Athēna, the goddess supposed to watch over the city. It was built of white marble: the image of the goddess, celebrated for its size and beauty, was made of ivory and gold, 26 cubits in height. She was represented with a shield in the one hand, and an image of victory in the other. Not far from the Acropolis is another rock, called Mars' Hill, where important cases were tried by judges. The plain below was covered with houses, temples, and other public buildings; statues everywhere met the eye.

Athens was noted for its idlers. Both the people of the city and the strangers who came to it, spent their time in nothing else but either to tell or to hear some new thing. The chief place of resort was the market-place, a square, surrounded with temples and shady porticos. Near it were some famous schools of philosophy.



ATHENA OR MINERVA.

Paul was alone in Athens. He went through the city from street to street, looking at every thing. His chief attention was taken up with the numerous temples and images. His spirit was stirred within him when he saw that the city was wholly given to idolatry. He felt sad that men should forget their great Creator, and give the honour due to Him to the work of their own hands.

Paul went first to the few Jews who were in the city, and reasoned with them in their synagogue or church; but his chief work was in the market-place, where he went every day to speak with any who were willing to hear what he had to say. Among those whom he met were two classes of Athenian philosophers from the schools near at hand.

One class, called Epicureans, took their name from Epicurus, who lived more than 300 years before Paul visited Athens. He taught that the world was not made by a Creator, but by particles of matter coming together by chance, and that pleasure is the chief good. Epicurus himself was much better than his followers, whose motto, in later times, may be said to have been, "Let us eat and drink, for to-morrow we die."

The Stoics were the other class. They got their name from *stoa*, a porch, in which Zeno, their founder, first taught. Virtue was held to be the highest good, and they pretended to be indifferent alike to pleasure and pain. Many of them, however, were hypocrites, indulging in vice; while some were tempted to suicide.

Paul did not talk with the philosophers about the questions which they were fond of discussing, but about Jesus and the resurrection from the dead. The feeling excited was a certain amount of curiosity, mixed with contempt. Paul seemed to them "a setter forth of strange gods," a mere seed-pecker, one who picks up scraps of knowledge which he does not understand. As far as they could make out, Paul appeared to be preaching a new religion. As it was difficult to hear in the crowd, they proposed to go to Mars' Hill, close at hand.

They went up from the market-place by some steps, to the top of the rock, where there was a level spot, encircled by a stone bench. Some of Paul's hearers sat; others stood around him. The blue sky was above his head; in front was the Acropolis, crowned with temples. Stretching out his hand, Paul spoke as follows:—

"Ye men of Athens, in all things I perceive that ye are somewhat religious. For as I passed along and observed the objects of your worship,† I found also an altar with this inscription, TO THE UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is served by men's hands, as though He needed anything, seeing He Himself giveth to all life and breath and all things; and He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from any one of us: for in Him we live and move and have our being: as certain even of your own poets have said, for we are also His offspring. Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent: inasmuch as He hath appointed a day in the which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

A few short explanations may be given of the address.

Like the greatest of the Greek orators, Paul began with "Ye men of Athens." He acknowledged that they were very religious. The Athenians confessed by the inscription on the altar that there was a God whom they did not know. He was the God whom Paul preached. Pointing, perhaps, to the splendid Parthenon, Paul taught that God dwells not in temples made with hands, He is the great Creator of all things, and does not need anything from us.

The Athenians claimed to have sprung from the earth; Paul taught, on the contrary, that all men were equally made by God. He has given them power to find Him, though they have but dimly

groped after Him in the darkness. In support of what he said, Paul made a well-known quotation from a Greek poet, "For we are also His offspring."

The Athenians were proud of the beautiful statues of their gods; but Paul declared that the Godhead is not like to gold, silver or stone, formed into images.

After teaching the "Fatherhood of God" and the "Brotherhood of Man," Paul said that the times of ignorance God had overlooked; but that now He commanded all men everywhere to repent. He also spoke of a coming judgment, of which God had given a pledge by raising from the dead, the ordained judge, the Lord Jesus Christ. He, before whom we must stand at the last day, now invites us to come to Him as our Saviour.

When Paul spoke of the resurrection, some, probably the Epicureans, broke into open mocking, while others, probably the Stoics, with a show of politeness, said, "We will hear thee concerning this yet again."

Still, some believed and were baptized. Among them was Dionysius, one of the judges of the court of Areopagus, a woman named Damaris, and others with them. It must have been a great trial to take this bold step in a city wholly given to idolatry. But they sought the truth, and were not content simply to walk according to custom.

Although Paul never again visited Athens, a Christian church was established which afterwards produced some eminent men. The temple of Athena was converted into a place of worship for the one true God, and on Mars' Hill there now stands a church, called after Dionysius.

Paul next went to Corinth, on the isthmus joining the southern peninsula of Greece with the mainland. It was a great commercial city, but so notorious for its licentiousness that it passed into a proverb. Paul remained there a year and a half, and many became Christians. Two of Paul's longest epistles, or letters, in the New Testament, are addressed to the Corinthian church.

CHRISTIANITY AT ROME.

When Pompey, the Roman General, took Jerusalem 63 B. C., he carried away captives to Rome a number of Jews. They increased in number, and had a part of the city allotted to them. Some of them went to Jerusalem to attend the Jewish feasts. When the Apostle Peter preached to a great multitude shortly after the Lord Jesus Christ went up to heaven, among those who heard him were "strangers of Rome." Either these or some of the Christians driven from Jerusalem may have founded the Church at Rome. It included converts both from among the Jews and Romans. Among

them afterwards there were some of "Cæsar's household," or connected with the Emperor.

The longest epistle of Paul was written from Corinth, 58 A. D., to the Christians of Rome. About three years later, Paul was brought as a prisoner to Italy. When the Christians at Rome heard that he had landed, some of them came to meet him. They saw a little grey-headed old man, a chained prisoner; but they received him as an ambassador of Jesus Christ. Paul "thanked God and took courage."

At Rome Paul was allowed to live by himself in his own hired house, in charge of a soldier to whom he was chained. He first sought to make known the gospel to the Jews at Rome, some of whom believed, and some believed not. Afterwards he laboured among the Romans, no one forbidding him.

Paul spent about two years in Rome, after which he was set free. The numbers of Christians must have increased rapidly, judging from the persecution of them which took place the following year.

Persecutions of Nero and Martyrdom of Paul.—Nero, the Roman Emperor, was one of the greatest monsters of cruelty the world ever saw. His father and mother were notorious for their wickedness. The education of Nero was intrusted to two slaves, one a barber, the other a dancer. Nero was a child of exquisite beauty, and the pride of his mother, Agrippina, who wished him to become Emperor. Agrippina persuaded her uncle, the Emperor Claudius, to marry her as his sixth wife. She poisoned her husband, and



NERO.

Nero became Emperor. Britannicus, the son of Claudius, and rightful heir to the throne, was afterwards poisoned. Nero married, as his second wife, Poppæa, a very beautiful woman, wife of one of his friends, but very wicked. She gained a complete influence over him, and instigated him to some of his worst crimes, including the murder of his mother. Poppæa herself, not long after, died

from a kick given to her by Nero when she was far gone in pregnancy.

A terrible fire broke out in Rome which raged for several days, and laid about three-fourths of the city in ruins. A report was spread that it had been caused by Nero, who, during the conflagration, dressed as an actor, was said to have declaimed over it a poem on the burning of Troy. The belief that Nero had set fire to the world's capital for his own pleasure, excited a strong feeling against him. To remove it, he falsely charged the Christians with the crime.

The more cruelly Christians were treated, the more guilty would they be made to appear. New modes of execution were invented to torture them. Some were sewn up in the skins of wild beasts and torn to pieces by dogs. Women were bound to raging bulls and dragged to death. In the evening, the people were invited to a display in Nero's garden. All around huge torches were blazing to dispel the darkness. They were Christians, who, covered with tow and coated with pitch and then bound to stakes of wood, were lighted and burned as torches. Nero drove about, dressed as a charioteer, and the people shouted with delight. Afterwards, however, sympathy was awakened for the Christians, who were thought to be destroyed, not for the public good, but to glut the cruelty of one man.

Paul was afterwards brought back to Rome as a prisoner on a new charge. When he appeared before Nero, no man stood by him. It was dangerous for any one to help a Christian in those evil times. Paul expected to be put to death ; but he looked forward to it with peace and joy. He wrote : " I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me on that day ; and not to me only, but unto all them also that love His appearing."

When an old man, of about 70 years of age, Paul was led out beyond the gates of Rome to die. Luke, his faithful friend, was no doubt with him, and would cheer his weary march to the place of execution. Above all, the Lord Jesus Christ would be with him, so that when the axe was raised to sever his head from his body, he could triumphantly exclaim, " O Death, where is thy sting ? O Grave where is thy victory ? Thanks be to God who giveth us the victory through Jesus Christ." Eighteen centuries have since passed away, and Paul is enjoying unspeakable happiness in Heaven.

CAUSES OF THE PERSECUTION OF CHRISTIANS.

The first persecution of Christians by Nero was simply to support a false charge. Afterwards several of the emperors

persecuted the Christians for other reasons which will now be explained.

When the Queen of England, in 1858, assumed the direct Government of India, she issued a proclamation that "None be in any wise favoured, none molested or disquieted by reason of their religious faith or observances." Religious toleration has been recognised as the duty of the State only in very modern times; in some countries it is yet unknown. It was formerly thought that a king had a right to compel the people to worship his god. Nebuchadnezzar, king of Babylon (600 B. C.), issued a proclamation that any one who did not worship the golden image he had set up should "the same hour be cast into the midst of a burning fiery furnace." The name of Mæcenas is now proverbial as a patron of learning, yet he gave the following advice to the Roman Emperor Augustus: "Always and everywhere worship the gods according to the rites of your country, and compel others to the same worship. Pursue with your hatred and punishments those who introduce foreign religions." Under Muhammadan rule it was death for a Mussulman to become a Christian.

The one universal religion throughout the Roman empire was the worship of the emperor as a god. The people generally were quite willing to add one more deity to the numbers they already worshipped. But it was different with the Christians. "To prove your obedience to the emperor," said a Roman governor to Achatius, "sacrifice with us to his honour." Upon this Achatius, explained, "I pray to God for my emperor, but a sacrifice neither should he require nor we pay. Who may offer divine honours to a man?" Upon this declaration he was sentenced to death. This one transaction is typical of all.

Some disliked Christianity because it interfered with their gains. There were many persons engaged in image-making, in providing sacrifices, and as priests in the temples. With the spread of Christianity, the demand for idols decreased, and there were fewer offerings at the shrines.

It was thought that the prosperity of a country depended upon the worship of its gods. Christians had no images and did not offer sacrifices; so they were regarded as atheists, men without any religion. Earthquakes, famine and pestilence were looked upon as calamities sent by the offended deities for the neglect of their worship. The execution of the Christians was supposed to be the best means of propitiating them. The cry was immediately raised, "The Christians to the lions!" The same idea prevails, more or less, in India. In Tinnevely numbers have become Christians. If there is an outbreak of cholera, it is attributed to the anger of the demons at no longer being worshipped.

The most horrible reports were spread about the Christians.

They were said at their meetings to be guilty of the practices of the Vamacharis in India, as well as to kill and eat little children. Even the best of the Romans regarded Christianity as a "hateful superstition," and its followers were styled "enemies of the human race." When Paul first came to Rome, the Jews told him that "everywhere this sect is spoken against."

Pliny the younger, an amiable and upright Roman, was appointed governor of Bithynia in Asia Minor. He found the Christians very numerous, and felt doubtful how to deal with them. To gain more accurate information, he put two Christian women to the torture. In a letter to the emperor Trajan, he thus summed up what he learned: "They met on a stated day before day-break, addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for any wicked purpose, but never to commit fraud, theft, or adultery, never to break their word, or deny a trust when called on to deliver it up; after which it was their custom to separate, and then re-assemble, and to eat together a harmless meal."

Any persons brought before Pliny accused of being Christians who persevered in their belief, he ordered to be immediately punished. "For," said he, "I was persuaded that whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserves correction."

Trajan, in his reply, approved of what Pliny had done. He did not wish Christians to be officiously sought out; but if they were brought before Pliny and did not deny Christ, they were to be punished.

ACCOUNTS OF MARTYRS.

A *martyr*, from the Greek word *martyr*, a witness, is one who by his death bears witness to the truth; or one who suffers death rather than give up his religious opinions. An account will now be given of some of the early Christian martyrs. The first was Stephen, whose death is described in the New Testament.

Ignatius.—Ignatius had known St. John, and was made bishop of Antioch, 30 years before the Apostle's death. Antioch, in Syria, was the place where the disciples of Christ were first called Christians. In the year 107 A. D., the emperor Trajan came to Antioch. He ordered everybody to worship the heathen gods, and threatened death to those who should refuse. The Christians could not do this, and Ignatius was brought before the emperor. When Ignatius confessed that he was a Christian, the sentence was passed on him that he should be bound and taken to Rome, there to be devoured by wild beasts, and to serve for a spectacle to the people. When he heard his sentence of death, he cried out

in great joy, "I thank Thee, O Lord, that Thou hast given me a perfect love for Thee, and that Thou hast permitted me to be bound with chains like Paul Thine apostle." When he had said this, he himself put on his chains. Having prayed with his people, he then gave himself up to the soldiers who were to take him to Rome.

It was a long and toilsome journey over land and sea to an aged man like Ignatius. The soldiers in charge of him also treated him very cruelly. He compared them to leopards. "From Syria unto Rome," he said, "I fight with beasts, by land and sea, by night and day; enchained of ten leopards, which are the band of soldiers, who by kindness are made harsher."

At Smyrna he had the joy of seeing his dear friend Polycarp. Long years before, when both were young, they used to sit at the feet of St. John. How would their hearts burn as they talked together of those days! The churches throughout Asia Minor sent messengers to Smyrna to comfort Ignatius with their sympathy, and to receive his parting words of counsel. He wrote several letters to them which are still preserved. Polycarp said, "Would to God that I too might be found worthy to suffer for this cause." To which Ignatius replied, 'Doubt not, brother, that thy time will come, but for the present the church hath need of thee. Stand fast like an anvil that is beaten.'

Ignatius wrote a letter to some Christians at Rome, that they might not try to prevent his being killed. "Suffer me," he said, "to be food for wild beasts. I am as wheat for God's service; let me be ground by the teeth of wild beasts that I may be found pure bread of Christ." When he arrived at Rome the people had been expecting his coming, and were impatient for his death. Whilst they were in the theatre they heard he had come, and cried out, "The Christian to the lions!" The soldiers hurried him in, and while the lions were being let loose he spoke to the people, telling them why he was ready to die, "I shall go to Him," he said, "whom my soul desires. He is the bread of life. I am His; my soul desires Him; I despise your torments." While he was speaking, two fierce lions rushed upon him, and in a few moments had devoured all of him but a few bones.

Female Martyrs.—Women in ancient Europe occupied much the same position that they now do in India. In Greece, little pains was taken with their education. Before their marriage, they were kept in seclusion and under watch. After their marriage, they managed their households; but they had their own apartments separate from their husbands and seldom left their dwellings. In Rome, the wife had a higher position in the household. The Romans boasted that for the first five centuries of their history, there was no instance of divorce. Still, at Rome, as in India, a

woman could never be independent. As a daughter, she was subject to her father; as a wife she came under the control of her husband, who had a qualified power over her life for even petty offences. Divorces, under the Roman Empire, were everyday occurrences. Women made use of them even more than men. A woman is mentioned who had eight husbands in five years. Nero's tutor wrote, "There are high-born ladies who count their years by their husbands."

An immediate effect of Christianity was a great improvement in the position of woman; she was no longer the slave or plaything of man, but his counsellor and friend. Her natural meekness and tenderness were now combined with firmness and energy. She was found showing an earnest appreciation of the highest spiritual truth, and supporting by her sympathy those who had to bear the brunt of the fierce contest with evil. More than that, women shared in the greatest of all earthly privileges, the offering up of their lives for their Saviour and Lord. An ancient Christian writer, speaking of the patient endurance of torment and death by the early Christians, says, "The very women were as courageous as the men; many of whom, undergoing the same conflicts, reaped the same reward of constancy and virtue." A heathen orator exclaimed, "O gods of Greece, what women there are among those Christians!"

Boy Martyrs.—It was in Africa that little Hilarian was martyred. This brave boy had seen his father, his two brothers, and his sister tortured before his eyes. The proconsul tried to save him. "Was it your father," he said, "or your brothers who took you?"—*i. e.*, to the Christian assembly. The child answered, "I am a Christian; at my own desire and of my own free-will I joined in the service with my father and my brethren." In his kind intention the judge endeavoured to frighten the boy with threats. "I will cut off your long hair," he said, "and your nose, and your ears, and then turn you out." The brave little fellow answered, "You can do just what you like, for I am a Christian." Much against his inclination the proconsul was compelled to pronounce sentence. On hearing it Hilarian cried aloud, "Thanks be to God."

In the first ages of the Church of Christ a believer was carried forth to die as a martyr in the city of Antioch. "Ask any little child," said he, "whether it were better to worship one God, the maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve."

Now, it was so that a Christian mother had come to the spot, holding in her hand a little son of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's

words than his eye rested on the child, and he desired the question to be put to him.

The question was asked ; and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage, "Oh, base Christian !" he cried, "thou hast taught that child to answer thus." Then, turning to the boy, he said, more mildly, "Tell me, child, how did you learn this faith ?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother ; and she taught it to me."

"Let us see now what the love of Christ can do for you," cried the cruel judge ; and at a sign from him, the officers, who stood ready with their wooden rods, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the expense of her own life ; but she could not do so : yet did she whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now ?" asked the judge. "It enables him to endure what his Master endured for him, and for us all," was the reply.

And again they smote the child.

"What can the love of Christ do for him now ?" And tears fell even from heathen eyes as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him ; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still cried. "No ! there is no other God but One, and Jesus Christ, is the Redeemer of the world. He loved me, and I love Him for His love."

The poor boy now fainted between the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now."

As the mother pressed her child gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the peace of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to His little one—thou hast spoken the truth in love ; arise now, for thy Saviour calleth for thee. May He grant thy poor mother grace to follow in thy bright path !"

The little martyr faintly raised his eyes, and said again, "There

is but one God, and one Saviour, Jesus Christ, whom He has sent ;” and so saying, gave up his life.

CAUSES OF THE SPREAD OF CHRISTIANITY.

Notwithstanding fierce persecutions, Christianity gradually spread throughout the Roman empire. Some who had embraced Christianity gave way under the trial, but many stood firm, and their deaths, so far from checking the progress of the Gospel, had an opposite effect. Hence the saying arose that “The blood of the martyrs is the seed of the Church.”

For some time, converts were mostly limited to the cities. There are two English words which show this. The worshippers of false gods are called heathen or pagans. *Heathen* comes from *heath*, the open country; *pagan*, from *pagus*, a village. Both words at first simply meant *country people*.

Within about two centuries, the Gospel had made its way even beyond the limits of the empire. There were Christians in Scotland, among the tribes to the north of the Danube, in Persia, Arabia, and India.

The following are some of the causes which led to the spread of Christianity.

1. *The Superiority of its Teaching.*—“Truth conquers.” Error may withstand it for a time, but it prevails in the end. The doctrine of one true God, holy, just and good, was immeasurably higher than the polytheism which prevailed, with a rabble of supposed deities, guilty of every vice. Instead of a feeling of despair about the future, Christianity revealed a glorious immortality. The new religion was felt to meet all the spiritual wants of man.

2. *The Influence of the Lord Jesus Christ.*—The accounts of Him given in the Gospels showed how completely He answered to one of His titles, “The Desire of all Nations.” He was at once the highest pattern of virtue and the strongest incentive to its practice. His felt presence enabled His true followers to remain steadfast under the severest torture.

3. *The Lives of the Early Christians.*—Jesus Christ said that brotherly-love was a special mark by which His true disciples would be known. This was strikingly shown in early times. “Brother,” “Sister,” were the terms in which the Christians addressed each other. At their love feasts Christians of all classes, rich and poor, met together as forming one family. The heathen were astonished at this, “See,” they said, how the Christians love one another, and are ready to die for one another.

At every weekly service of the Christians collections were made for the poor, the sick, and those who on account of their faith were imprisoned or sentenced to work in the mines. Money was

also raised to ransom Christians sold as slaves. The kindness of Christians was not confined to themselves; but extended to the lowest and most degraded.

In 254 A. D. a desolating pestilence raged throughout a great part of the Roman empire, especially in Northern Africa. The heathen at Carthage did not venture to attend the sick for fear of infection; persons attacked were thrown out into the streets half dead. Corpses were left lying in heaps, threatening a general plague.

A short time before, the Christians had suffered a bloody persecution, and even this pestilence brought new attacks upon them, because the heathen thought that their gods had sent it or as a punishment for some giving up their worship. Cyprian, the bishop of Carthage, called together the Christians, and told them that they must overcome evil by good. The Christians, divided the work among themselves according to their various situations and abilities. Some gave money, others their personal labour, and in a short time the dead received burial, and Carthage was rescued from the danger of a general pestilence.

Although caste did not exist in ancient Europe, "race antagonism" was powerful. Over this Christianity triumphed. Greek and Jew, Barbarian and Scythian, bond and free, were made 'one in Christ.' Justin Martyr an early convert who afterwards suffered death for being a Christian, says:

"We who hated and killed one another, and permitted not those of another nation to live with us under the same roof, on account of the differences of their customs from ours, now, since the appearing of Christ, live at the same table, and pray for our enemies, and endeavour to turn the hearts of those who unjustly hate us."*

4. *The sincerity of the early Christians proved by their Martyrdom.*—For centuries, many of the ancient philosophers knew perfectly that there were no such beings as Jupiter or Juno; but their opinions had no effect upon the popular idolatry, for they themselves outwardly conformed to it. Christians laid down their lives rather than worship images, and idolatry soon came to an end.

In India there are educated Hindus acting like the ancient philosophers. They bow down to the idols which inwardly they despise. The excuse is, that they do so merely to please their ignorant relations. Some of them, perhaps, conceal the heart of an atheist under the robe of an idolater; but by any one acknowledging a Creator, it ought to be felt to be a great sin to give the worship due to Him to a senseless block. It is also acting a hypocritical part, which must be condemned by every honest man. Such are perpetuating the reign of superstition, involving

* Apology, Chap. 17.

both their dearest friends and their fellow-countrymen in its evils.

How different from educated Hindus were the Christian martyrs ! The former are unwilling to face the slightest opposition on the part of the ignorant supporters of idolatry ; the latter endured the most fiery trials rather than yield to what they considered wrong. The sufferings of the early martyrs were soon over, an eternity of happiness was before them, and they were a blessing to untold generations. Whether did they or the educated conformers to idolatry act the wiser part ?

Lecky, the English historian, mentions the following as some of the causes which contributed to the spread of Christianity :

“ In the midst of this movement, Christianity gained its ascendancy, and we can be at no loss to discover the cause of its triumph. No other religion under such circumstances, had ever combined so many distinct elements of power and attraction. Unlike the Jewish religion, it was bound by no local ties, and was equally adapted for every nation and for every class. Unlike stoicism, it appealed in the strongest manner to the affections, and offered all the charm of a sympathetic worship. Unlike the Egyptian religions, it united with its distinctive teaching a pure and noble system of ethics, and proved itself capable of realising it in action. It proclaimed, amid a vast movement of social and national amalgamation, the universal brotherhood of man. To the world that had grown very weary gazing on the cold passionless grandeur which Cato realised and which Lucan sung, it presented an ideal of compassion and love—an ideal destined for centuries to draw around it all that was greatest, as well as all that was noblest upon earth—a Teacher who could weep by the sepulchre of His friend, who was touched with the feeling of our infirmities.”

“ No other religion ever combined so many forms of attraction as Christianity, both from its intrinsic excellence, and from its manifest adaptation to the special wants of the times. One great cause of its success was that it produced more heroic actions and formed more upright men than any other creed.”

“ Christianity had transformed the characters of multitudes, vivified the cold heart by a new enthusiasm, redeemed, regenerated, and emancipated the most depraved of mankind. Noble lives, crowned by heroic deaths, were the best arguments of the infant Church. Justin Martyr tells us that it was the brave deaths of the Christians that converted him.”*

CONSTANTINE, THE FIRST CHRISTIAN EMPEROR.

In course of time the Roman Empire was divided into two or more parts, with an emperor for each. Constantius, who ruled Western Europe, died in England, 306 A.D., in the city now called York. On his death he was succeeded by his son Constantine. His

* *History of European Morals*. Vol. I. pp. 412, 419, 441.

father was a friend of the Christians, and his mother, Helena, was, we may hope, a true Christian.

Constantine was soon involved in a war with Maxentius, a cruel and wicked man who ruled over Italy and Northern Africa. Maxentius, had got ready a large number of soldiers to invade a part of the dominions of Constantine. Upon this Constantine led his army into Italy, and twice defeated Maxentius. A third battle was fought near Rome, and Maxentius was drowned, with many of his soldiers, in attempting to swim his horse across the river Tiber.

At the time of his war with Maxentius, Constantine was not a Christian. Only a little while before he had offered sacrifices to one of the heathen gods; and when he began this war he thought about asking one of the gods to be his protector and give him success, but he could not make up his mind which god to ask. Then he thought of the God of the Christians, whom his father Constantius revered. Whilst in this perplexity, as he was marching one day, at the head of his army, he thought he saw in the sky a brilliant light in the shape of a cross, and on it were these words: "BY THIS CONQUER." Constantine had a standard made in the form of a cross. On the top of the cross was a crown, with the initial letters of the name of Christ upon it, and from it hung a silken veil. Constantine professed to win his victories through the power of the God of the Christians. The forces of Maxentius were thrice as numerous as his own.

In 312 A. D. Constantine, emperor of the West, and Licinius, emperor of the East, had a meeting at Milan. An edict was published the following year removing all disabilities from Christians. It gave absolute liberty in religion not only to Christianity, but to every form of faith. "We have long seen," it says, "that we have no business to refuse freedom of religion, and that to the judgment and desire of each individual man must be left the power of seeing to matters of belief, according to the man's own free will. Forced religion is no religion." As already remarked, it is only of late years that the principle of religious liberty has been admitted even in some enlightened countries. While Constantine was taking more and more the side of Christianity, rivalry, to him made Licinius the firm friend of heathenism. Churches were closed; the property of some Christians was taken from them; others were sent to the mines; some were even put to death. Constantine in vain interceded for the Christians. At last it came to an open conflict of religions.

Licinius, before beginning the campaign, assembled his nobles and generals in a sacred grove. After the sacrifices had been offered, he pointed to the statues of the gods as those that had come down from their forefathers, and accused Constantine of worshipping a foreign god. The result of the war would show

which was true. He said, "If the stranger god whom we now laugh at, prove victorious, we too must recognise and honour him, and bid a long farewell to those for whom we burn tapers in vain. But if our own gods conquer, as is nowise doubtful, then, after this victory, we will prosecute the war against the impious." On the other hand, Constantine carried into the field the banner of the cross, and in more than one fierce and bloody battle he and his army believed that they owed their victory to its influence. Licinius was completely vanquished, and Constantine remained sole lord of the reunited empire.

The heathen now crowded by multitudes into the Church, and the temples of the ancient gods were deserted. Constantine openly confessed his belief in the true God, and erected a number of splendid churches. But he disavowed any intention of suppressing heathenism by force. "Let every one do what his soul desires." Christians had peace and rest all the days of Constantine's life.

ATTEMPTS TO PURIFY AND RESTORE HEATHENISM.

Efforts of Philosophers.—It has been shown that Christianity met with strong opposition both from the Roman Government and the ignorant populace. The more ancient philosophers, for the most part, laughed at the polytheism which prevailed, though they often outwardly conformed to idolatry. When Christianity was first proclaimed, they treated it with contempt. "What will this babbler say?" was asked of Paul. Many of the philosophers led immoral lives. In spite of their airy speculations, Christianity condemned their vicious habits equally with those of the common people. A few became converts, but the majority remained hostile to the new religion.

Some of the philosophers tried to check the progress of Christianity by purifying the popular heathenism, and copying some of the features of Christianity. The immoral stories about Jupiter and other gods were treated as allegories, and spiritual meanings were given to disgraceful rites. Animal sacrifices were condemned. Christians had been scoffed at on account of "their practice of instructing artisans and old women in religious matters." Now the heathen priests were urged to teach the people.

The Greeks and Romans had no sacred books. In imitation of the Christian Bible, Porphyry, one of the leading opponents of Christianity, made a collection of heathen oracles, in the preface to which he says :

"Those will best recognize the usefulness of this collection who, in their longing for truth have prayed that they might enjoy a vision of the gods, in order that they might find rest from their doubts in teachings which emanated from trustworthy authority."

A sect of philosophers arose, called Neoplatonists or New Platonists, from *neos*, new. They mixed some of the doctrines of the ancient Platonists with other principles drawn from various sources, and particularly from the East. Dr. Murray Mitchell says that "Plotinus, Porphyry, and others, who were by far the most determined opponents of the Gospel, were well acquainted with Indian philosophy in general, and the Sāṅkhya, Yoga, and Vedānta systems in particular."*

There was a man, named Apollonius, who went about pretending to be a magician, and who asserted that he had seen visions. After his death a fanciful history was written of him to rival the life of Christ. His mother, it is said, bore him to the god Proteus; swans sang sweet lullabies over the cradle of the new-born child; miracles were related of him, often very similar to Christ's miracles. Lastly he disappeared, when a voice was heard, "Leave the earth and ascend to heaven!"

"All the Christian conceptions," says Ulhorn, "expiations purification from sin, regeneration—were now to be met with among the heathen, and the goal of their mysteries was redemption, that is, a heathen redemption."

The heathen now believed that they possessed, and, that in a much purer form, the excellencies which Christianity was conceded to contain, without its defects.

Julian's Attempt.—The foregoing efforts were made by private individuals: an account will now be given of a similar attempt on the part of a Roman Emperor.

Constantine bequeathed the empire to his three sons. Constantius, one of them, signalled his accession by the slaughter of the next heirs to the throne. Only two escaped, one of whom, Julian, a child six years old, was hidden in a church. The emperor, however, regarded him with distrust, and in his fourteenth year he was banished and closely guarded. The object of suspicion, he learned to conceal his thoughts, and cultivated a hypocrisy which afterwards became the worst feature of his character. After a time he seemed less dangerous, and was allowed more liberty. He went to Nicomedia to study philosophy. The chief teachers there were enthusiastic adherents of the ancient heathenism, whose statues, and symbols and fables they spiritualised and explained away till, instead of teaching every thing that was vile, they came to mean every thing that was noble, beautiful, and poetic. Julian was also filled with awe by the magic arts, the practice of which was a favourite pursuit in these circles.

Julian had outwardly showed himself a zealous Christian, and even went so far as to enter the lowest grade of clerical orders. At

* *Ancient Paganism and Christianity.* Bombay Ed. p. 27.

Nicomedia, he renounced Christianity, the taint of baptism being washed off with the warm blood of a slaughtered bull, sprinkled on his head. He was initiated into heathenism in the temple of Artemis, amid pretended apparitions of demons and spirits of the departed. Still, his change of creed was not outwardly professed. Indeed, he seemed a more earnest Christian than ever, observing saints' days, reading the Scriptures in public, and appearing like a monk.

Meanwhile the empire was beset by foes in different quarters. Constantius resolved to call Julian to his assistance. The Germans, then wild tribes, had overrun part of Gaul, now called France. Julian received the title of Cæsar, and was invested with the supreme command of the troops in Gaul. By a series of victorious battles, he drove the Germans back over the Rhine. Deified by his soldiers, he was also held in high honour by the inhabitants of the province. The suspicions of Constantius were aroused, and to prevent Julian from becoming too powerful, he ordered the best legions to be recalled from Gaul. The legions refused to march. The soldiers seized Julian, raised him on a shield, and saluted him as Julian Augustus, the emperor. Julian tried to propitiate Constantius, but when the attempt proved fruitless, he assumed the rank of Emperor, and advanced at the head of his army. Constantius died in 361 A. D., and Julian was universally recognised as Emperor.

Julian regarded himself as called by a divine voice to the great work of restoring heathenism. He was convinced that as soon as free scope was given to it, it would evercome Christianity. A temple was built in the palace, and there Julian offered a daily sacrifice. Often he might be seen serving at the sacrifice himself, carrying the wood, and plunging the knife into the victim with his own hand. Everywhere he revived the ancient worship, which had fallen into neglect. Here a closed temple was re-opened, there a ruined shrine restored, images of the gods were set up again, and forgotten festivals were again celebrated. All the higher officers who were Christians were removed or dismissed, and all Christians were rejected from the service of the Court.

The heathenism of Julian was one purified by poetic feeling. But there was little or nothing of this to be found actually existing. His heathen friends were courtiers who agreed with him without inward conviction; empty rhetoricians, who sought only the glory of saying fine things; men wholly indifferent and destitute of religion. Julian saw that if heathenism was to revive, it must receive new life within.

Strangely enough Julian felt compelled to borrow from Christianity the ways and means for such a reformation. The heathen priests, like the Christian, were to instruct the people, and exhort

them to holy living. The heathen, like the Christians, were to care for the poor.

Other measures were adopted to weaken Christianity. An imperial edict forbade the Christians to act as teachers of the national literature, the ancient classics. To the complainants he answered: "Keep you ignorance; eloquence is ours. Your doctrine has only one word: Believe!"

Julian journeyed to Antioch in Syria to make preparations for the great campaign he purposed to make against the Persians. There he found a famous temple of Apollo in ruins. It was restored with the greatest splendour. Julian went there to offer a sacrifice to the god. He expected to find a multitude of worshippers, but no one even brought oil for a lamp or incense to burn in honour of the deity. Only an old man appeared to sacrifice a goose. In many places the heathen gathered, and plundered, and killed the Christians. Julian everywhere took the side of the heathen. "What does it matter!" said he, "is it then a crime if one Greek kills ten Galileans?" Such words from the Emperor were the signal for fresh persecutions; and Julian permitted it to be so. Julian himself became more and more restless, he hurried from temple to temple, brought sacrifice after sacrifice; he knelt for hours before his gods, and covered their statues with kisses.

Finally, his immense preparations for the campaign were finished. The heathen set all their hopes upon it. If the Emperor returned victorious, then the victory of Heathenism was assured. The Christians were silent. When the rhetorician Libanius scornfully asked a Christian priest, "What is your Carpenter's Son doing now?" the other replied, "He is making a coffin for your Emperor." Julian, too, felt gloomy forebodings. His ever-increasing superstitiousness sought for signs, and saw signs in every thing. Now various deformities in the sacrificial victims filled his soul with anxiety, or his horse shied, or he discovered some other evil omen.

Julian determined to imitate Alexander the Great. His legions advanced victoriously eastward as far as the Tigris. To exclude all thoughts of retreat, he burned his fleet upon that river. His army had to march over hot sandy plains, while the Persian light horse retreated farther and farther. With a heavy heart, Julian was forced to retrace his steps. One day the Persian battle-cry was heard: Julian was surrounded by enemies. He put himself at the head of his legions, and gained a complete victory. Scarcely had he laid aside his armour, when again came an attack from another quarter. Without putting on his armour Julian hastened to the scene of battle. In advance of all the rest, he charged the enemy. A spear struck the Emperor in the thigh. With a loud cry he sank to the ground. Carried to his tent, he lived a few

hours longer, and died in the night, June 26th, 363 A. D. Tradition says that the cry with which Julian fell was, "O Galilean, thou hast conquered!" Whether this was the case or not, it is certain that the cause of Heathenism was last for ever.

Many centuries elapsed before Europe became even nominally Christian. The Roman empire was devastated by inroads of barbarian tribes, and the pure religion taught by Jesus Christ was so corrupted that it lost largely its power. The reformation of Christianity under Luther and others gave it a new impulse; but even yet vast numbers are Christians only in name. Though there is a gradual improvement, progress is slow. Man's "heart is deceitful above all things and desperately wicked." A holy religion is naturally distasteful to it.

WHAT CHRISTIANITY HAS DONE FOR EUROPE.

The following are some of the effects of Christianity :

An increased sense of the value of human life has led to the following results :

1. *Human sacrifices have been abolished.*—These occasionally took place among the nations of antiquity, even the most enlightened.

2. *Infanticide has been prohibited.*—Among the Greeks and Romans, if parents did not choose to bring up their children, they could, without punishment, expose them to perish, just like the Rajputs in India under Native rule. The first day of a child might be its last, devoured before its close by dogs and jackals.

3. *Gladiatorial fights have been stopped.*—Men no longer slaughter one another for the amusement of spectators.

4. *The Atrocities of War have been lessened.*—In ancient times prisoners were generally put to death or sold as captives. Either practice is now unknown among Christian nations. Although in the recent war between France and Germany, France was the aggressor, French wounded soldiers were received into German hospitals, and tended as if they were Germans. If all men were true Christians, wars would cease.

Another great effect of Christianity has been to teach the "Brotherhood of Man." The following are some of its consequences :

5. *Slavery has been abolished.*—About half the population of the Roman empire consisted of slaves. Christians were called "brothers of the slave." It was a common act of charity among them to ransom slaves. There is now not a single slave throughout Europe except in Turkey.

6. *Hospitals and Asylums for the Poor have been established.*—The Jains of India have hospitals for aged dogs, sick bullocks, &c.,

to secure merit to themselves ; but, as a rule, those for human beings are the result of Christianity, and they abound most where its influence is most felt.

7. *Education has spread among all classes.*—The Greek and Roman philosophers thought that education should be confined to a few. A great Roman poet, who lived during the reign of Augustus, said, “I hate the common people, the ignoble crowd.” Education is now considered the birthright of every human being.

The elevation of women under Christianity, has had a great influence upon the world :

8. *Polygamy and Divorce, except for adultery, have been prohibited.*—The wonderful difference in family life between Christians and Muhammadans, shows the vast importance of this step.

9. *Female Education has been promoted.*—This was almost unknown in India until it was commenced by Christian missionaries. In Christian countries, girls attend schools like boys.

10. *Women mix in society, raising its tone, and taking part in benevolent effort.*—The presence of women renders men guarded in their speech and behaviour. Noble Christian women have given themselves to nursing the sick and visiting the homes of the poor.

Two other effects may be mentioned, influencing all classes :

11. *A higher Moral Tone has been diffused.*—There is a great deal of wrong-doing in nominally Christian well as in heathen countries ; but the difference is that it is much more severely condemned in the former than in the latter. To call a man a liar is a great insult in England ; in India, among the masses, it is a mere nothing. Not long ago a rising English statesman, considered to be guilty of immorality, had to retire from public life. There are prostitutes in England, but there are also earnest efforts to reclaim them. Who ever heard of such in a heathen country ? A very immoral man may be a most devout Hindu, but he cannot claim to be a Christian.

12. *Nobler views of Religion have been disseminated.*—The difference between the God of the Bible and the gods of heathenism is as great as between light and darkness. “As is the god ; so is the worshipper.” In a heathen temple there is no moral or religious teaching ; in a Christian Church, all present are urged to live holy lives and to seek to benefit those around them.

The people of India are apt to look upon all Europeans as Christians ; but Jesus Christ recognises as His followers only those who obey His commands. To many He will say at the last day : “I never knew you ; depart, ye workers of iniquity.” Were it not for this, Christian countries would display a far higher character than at present.

THE FUTURE RELIGION OF INDIA.

It is a trite saying that "History repeats itself." Christianity is now seeking to become the religion of India, as it sought, 18 centuries ago, to become the religion of Europe. The circumstances are very much alike, and so will be the final result.

It has been shown that the ancestors of the Eastern and Western Aryans once lived together, speaking the same language, and worshipping the same gods. Even after the latter went to Europe, they agreed in many things. They had their schools of philosophy like the Hindus; their gods were said to have behaved much in the same way as those of India, and were worshipped with similar rites.

It is remarkable in how many respects India, at present, resembles Europe when the Gospel was first brought to its shores.

A single Government, like the Roman Empire, prevented national wars which would have rendered impossible the free and frequent passage of missionaries from country to country. The world-wide feeling thus awakened was some preparation for the universal spiritual kingdom which was sought to be established. The Roman highways were travelled by Christian preachers, and an Alexandrian ship, bound to Rome with corn, afforded a passage to the Apostle Paul. The Greek tongue was known, more or less, in all the countries washed by the Mediterranean.

The Roman Emperors had no wish to promote the spread of Christianity. Till the time of Constantine, they rather exerted their power to check its progress. The British Government, without intending it, is similarly preparing the way for the Gospel in India. Formerly the country was divided into numerous states, frequently at war with one another, preventing free communication. Now all can travel, without hindrance, from the Himalayas to Cape Comorin. Roads, railways and steam-vessels afford facilities for moving about, never possessed before. The English language is tending powerfully to weld together educated men of different nationalities. India is the great seat of caste, which splits up its races into small sections, regarding each other with mutual jealousy. Ideas of the "Brotherhood of Man" are gradually being diffused, hastening on the time when all shall be one body in Christ.

Attempts to reform Hinduism.—An account has been given of the attempts of philosophers and the Emperor Julian to reform the heathenism of their time by copying some of the features of Christianity. Similar efforts are now being made by some in India to frame a new Hinduism, which will bear the fierce light of the nineteenth century.

A few years ago Sir Madhava Row made the following proposal :

“It seems clear that, in the interests of humanity *some* religion is better than *no* religion whatever. Again, the progress of English education and culture in India has a disintegrating effect on the ancient religion of the country. The prospect of any other religion taking the place of that which is threatened with gradual collapse is dim and distant. In those circumstances, it is natural and honourable for some Native patriots to think of a judicious *revival* or *repair* of Hinduism. For their consideration I would submit the following few points :—

(a) The revived or repaired or reinvigorated religion should *suit the present times*.

(b) It should carry with it only the *essentials* of the Hindu religion.

(c) The highest moral principles derived from the *Shastras* should be maintained on the authority of the *Shastras*.

(d) What is superstitious, unreasonable, needless, or mischievous, should be judiciously *discarded*.

(e) Wisdom and the elasticity of the *Shastras* quite admit of these things being done without any vital injury to Hinduism.

(f) In short, a sort of *eclectic* religion should be evolved out of the *Shastras*, deriving *authority* and *support* from the *Shastras*, and thus commending to popular belief and respect.

(g) All thoughtful Natives should be invited to give their co-operation.

(h) European well-wishers might give their sympathy and, at least, observe a *benevolent neutrality*.”

An influential Native paper, after quoting the above remarks :

“Our views on religion for Hindus are identical with those summarised above, and we can declare that the above exactly represent our own principles and articles from the commencement.”

The Indian Messenger thus comments upon the proposal :

“The observations of Sir Madhava Row, open up a number of questions. In the first place, is it at all possible to maintain the authority of the *Shastras* intact, after having discarded portions of them as unreasonable? For the very same *Shastras* that teach us those higher principles of morality of which Sir Madhava speaks, also teach many of the absurdities that he calls upon the educated Hindus to discard. Even now where is the authority of the *Shastras* felt most? It is in the minds of the ignorant masses, who regard them as infallible. Remove this element of infallibility and you more than half neutralize their authority and influence. To give to our reason the pruning and sifting work is to set it above the *Shastras* as a judge. This is asking men to take their stand upon reason and conscience. There is no doubt that we would even then appeal to the wise sayings of the *Shastras* for confirmation of our views, and we should do it by all means, but what we urge is that their power to regulate our beliefs and actions will be gone. This consideration leads us to the very difficult question—who will supply that power?—whence will that regulating influence come? Motives of

prudence and expediency are too inefficient to supply a moral power able to mould the lives of large masses of men. The second and equally difficult question is—what power or influence is there that will give consistency and coherence to that eclectic system? How will that new culture grow up, which, whilst discarding everything superstitious and unreasonable, will yet effectively assimilate everything good that is to be found in the tendencies of modern times?”

A Bengali novelist has tried to whitewash Krishna, holding him up as the embodiment of all virtue. A correspondent of *The Hindu* styles him, the “holiest teacher that ever trod the earth.” A Calcutta paper had an article entitled, “Symbolical Durga Worship.”

The two most notable attempts in modern India to found eclectic systems are the “New Dispensation” of Keshub Chunder Sen and that of the Sadharan Brahmo Samaj. The satisfaction of the Neoplatonists with the creed which they framed has been mentioned; the feeling is shared by their recent imitators.

“The following is a translation of a passage from Keshub’s Bengali discourse wherein he proclaimed the advent of the New Dispensation. He says, ‘Hear, O ye earth, the child (New Dispensation) after lying in the womb of the Brahmo Samaj as its mother, is born to-day after much travail.’”*

Keshub’s figure is adopted, and his vain boasting imitated by the Sadharan Brahmo Samaj. The following are some extracts from the *Indian Messenger* from an editorial headed, “THE BLESSED CHILD.”

“In God’s own good time, a child was born of this marriage—a strong, healthy, and well-developed child, full of great promise for the future. Saints from heaven came with their choicest gifts to bless the Sacred Child. Buddha and Muhammad, Nanak and Chaitanya, Sadi and Hafiz, Parker and Channing, the old Rishis and prophets of India and Judea, as well as godly spirits of more modern times, contributed the most valuable things from their stores.

“Look at the Brahmo Samaj (for the child we have spoken of is no other.)

“It is a Child of God, born of the Divine Spirit, and upheld by the Divine Hand. Its birth is not at all a less momentous event in the spiritual history of the human race than that of Jesus or Buddha.

“We repeat that the birth of the Brahmo Samaj is no less momentous an event than that of Jesus or Buddha—yea a grander event in one sense inasmuch as all the previous dispensations of Providence find their consummation in it....The Brahmo Samaj is the Church of the Living God, the direct manifestation of the Divine Spirit in modern times, a living witness of the living truth that God speaks and acts and reveals Himself in all ages and that the faithful in all ages hear and see Him.”
January 22, 1888.

* *The Liberal*, April 1, 1888.

The "New Dispensation" did not prove a "Blessed Child," and the second claimant to the title may similarly disappoint the expectations of its parents.

The experience of 18 centuries shows that a Theistic Church, which rejects some of the vital doctrines of Christianity, may maintain an existence as a small struggling sect; but will never command general acceptance. Its doctrines are vague; man is to be his own saviour; his future is uncertain.

A National Religion.—A desire is expressed by some educated Hindus for a *National* religion. It is thought degrading to India to have any other religion than her own.

There is no national geography, astronomy, chemistry, geometry, &c. Science is one all the world over. It is the same with religion. If each country had its own God there might be different religions; but all enlightened men are now agreed that there is only one God, the Creator, Preserver, and Governor of the Universe. The Brotherhood of Man is similarly acknowledged:

"Children, we are all
Of one great Father, in whatever clime,
His providence hath cast the seed of life:
All tongues, all colours."

Since God is one and all men are alike His children, it is reasonable to suppose that He has given only one religion. A *national* religion shows that it is not the *true* religion.

The most enlightened countries in Europe and America accepted a religion first made known to them by Asiatics, and did not reject it from false patriotism, saying "We must have national religions."

An Indian poet says: "Disease born with you will destroy you: the medicine which is in the lofty mountain not born with you, will expel the disorder."

Of all false patriotism that is the worst which seeks by sophistry to defend erroneous beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition.

The Future Religion of India.—A distinguished French Orientalist says that as India has already adopted the science and arts of Christian nations, so she will one day spontaneously embrace their faith.

India has adopted the science of Christian nations. No educated Hindu now believes in Mount Meru, in seas of ghi, wine, &c., or that eclipses are caused by asurs seeking to seize the sun and moon. The arts of Christian nations have also been accepted. Railways, the use of the electric telegraph, photographs, weaving

by steam power, &c. have been introduced, and are freely employed. The Indian would be looked upon as an idiot who urged his countrymen to stick to the "national" conveyances of palanquins and bullock carts, and not travel by the "foreign" invention of railways.

Christianity is influencing and elevating Indian public opinion. For many centuries some Hindu temples had the most indecent sculptures, prostitutes took a prominent part in their religious services, without a voice being raised against them. The Penal Code punishes people who sell or expose obscene books, pictures, or statues; but permits such things in the name of religion. Some educated Hindus, through the spread of Christian light, are beginning to protest against such abominations. A woman, according to Hinduism, is denied religious instruction, and taught that she has simply to consider her husband as her God. Under Christian influence, female education is spreading, and the just rights of women, long denied, are beginning to be acknowledged, though not yet conceded.

The Brotherhood of Man, diametrically opposed to the caste system, is gradually commending itself, for its truth, justice and tendency to promote the general happiness. There is now a greater desire than ever before to seek the common good, instead of selfishly consulting one's own ease and comfort.

Already Indian Christians number about two millions, and they are increasing every year. One of the most eloquent speakers at the National Congresses is a Bengali Christian.

English and American atheists, like Colonel Olcott, Madame Blavatsky's "domestic imbecile," seek to give Hindus the impression that Christianity is decaying in the west. Hindus have facts before their eyes proving the very reverse.

In 1851 there were 222 Protestant Mission Stations in India; in 1861, 319; in 1871, 423; in 1881, 569. Every foreign Missionary sent out to this country, on an average, involves as much additional outlay to the home funds for Native agents as his own salary. From Europe, there are English, Germans, Swiss, Danes, Swedes and Norwegians. From America, there are Missionaries from the United States and Canada. The Roman Catholic Missions have Irishmen, French, Italians, Portuguese, and other nationalities. Every aged Hindu knows that Missionaries are now far more numerous than they were when he was young.

Missionaries are not sent to India alone, but to every other accessible part of the earth; from Greenland to Terra Del Fuego, from Japan, the empire of the Rising Sun, to the Red Men of the Far West.

A message was lately sent to Colonel Ingersoll :

“ Dear Colonel, Ten years ago you made the following prediction :— ‘ Ten years from this time two theatres will be built for one church.’ The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year.”

The above refers only to one body of Christians. In the United States 17 new churches, on an average, are built every day.

Rogers has the following remarks about the alleged decay of Christianity :

“ Never did infidelity choose a more luckless moment for uttering its prediction, that poor Christianity is about to die ; never was there a moment when its disciples could more confidently repeat the invocation of the sublimest genius that ever consecrated itself to sacred song, when, celebrating the events of his time, he ‘ snatched up an ungarnished present of thank-offering’ before he took his ‘ harp, and sang his elaborate song to generations :’ ‘ come forth, from thy royal chambers, O prince of all the kings of the earth ; put on the visible robes of thy imperial majesty ; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee ; for now the voice of thy bride calls thee, and all creatures sigh to be renewed ! ” p. 161.

The reader is referred to *Testimonies of Great Men to the Bible and Christianity*,* showing the opinion entertained of them by some of the most distinguished statesmen and scientists of the day.

Christianity is the religion of the richest, the most civilized, the best educated, and most progressive nations of the earth. As Gladstone says, “ Christianity rules the world.” The great inventions which have done so much to promote human well-being, as the steam-engine, railways, the electric telegraph, originated among Christian nations. Hindu, Buddhist, and Muhammadan governments are despotic ; their rulers stand above law ; their kingdoms are regarded at their private property ; without trial they can take away the lives of their subjects. Christian nations have representative Governments, and law stands above kings and rulers.

The idea of *progress* is derived from Christianity. Among Hindus, the rule is to *follow the ancients*. Instead of things becoming better, this is regarded as the Kali Yug, when they are to grow worse and worse. China has had a stationary semi-civilization for 2,000 years. Muhammadans are governed by the Koran, any deviation from which is regarded as impiety. The English, before they embraced Christianity, were little better than savages, without a written language. What a difference now !

Christian Nations are the only ones which are making persistent and systematic efforts to relieve the human race from the evils

* Sold by Mr. A. T. Scott, Tract Depot, Madras, 1½ as. Post free, 2 as.

under which it has groaned for thousand of years,—from war, slavery, crime, disease and ignorance. War has not ceased among them, but its ferocity has been softened, and a desire for peace is spreading. Arbitration is now resorted to in many cases. Efforts will be continued

“Till the war drum throbbed no longer, and the battle flags were furl’d
In the Parliament of men, the Federation of the world.”

Slavery is sought to be abolished everywhere. Reformatory schools have been established for young criminals ; trades are taught in jails to enable prisoners to earn an honest livelihood. Dispensaries and hospitals have been opened ; societies, like Lady Dufferin’s, have been formed to afford medical relief to women. Education is considered the birthright of every human being ; all the states which profess Christianity are seeking, more or less, to humanize, reform, and elevate mankind.

Christianity is the only religion which is making vigorous efforts to promote its spread over the whole world. The last charge of its founder was, “Go and make disciples of all nations.” Zealously carried out for a time, this command was afterwards neglected, and it is only in recent times that it has been obeyed, and hitherto very imperfectly. Still, there are thousands of Christian Missionaries scattered over the world. There is scarcely a town in India which does not contain at least a Mission School.

The Bible says, “The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens.” It also contains many prophecies regarding the spread of Christianity. It was foretold of Jesus Christ, “His name shall endure for ever ; men shall be blessed in Him, and all nations shall call Him blessed ;” “His dominion is an everlasting dominion which shall not pass away ;” “The isles shall wait for His law, and in His name shall the nations trust.” These prophecies we see being fulfilled before our eyes.

The change of religion which took place in Europe, in spite of the strongest opposition of the Roman Government, will also happen in India. The temples of Vishnu and Siva will yet be as deserted as those of Jupiter and Minerva in Europe. The Eastern and Western Aryans will kneel at the same footstool, and offer the same grand old prayer, beginning, “Our Father which art in heaven.” When this change will take place, we do not know. It took three centuries to overthrow heathenism in ancient Europe, and it may take as long in modern India. Light, however, is gradually spreading, and an Indian Luther may yet arise to bring about a rapid reformation.

The motto of the Lansdowne family is, “By courage, not Words.” This is what is wanted on the part of Indian reformers.

The future triumphs of Christianity will not be confined to India. As Dr. Murray Mitchell says :

“She aims at universal sway. Amid the pine forests of the North and the palm groves of the East—on the American prairie, and in the coral islets that begem the bosom of the Pacific, she is still aggressive—still victorious. But her triumph is not the triumph of race, or caste, or nation; she seeks to make the human race one family, and to link man to man by linking all to God. She seeks to make the heart of Earth beat in unison with the heart of Heaven. And she believes that the truth of Heaven is pledged that these things shall not be sought in vain. Even now every Christian heart beats high with hope that we are on the eve of some glorious consummation. Or, as it has been expressed by that poet whose spirit was so deeply Christian—the poet Cowper : *

“The groans of Nature in this nether world,
Which Heaven has heard for ages, have an end,
Foretold by prophets and by poets sung,
The time of rest, the promised Sabbath comes . .
One song employs all nations and all cry,
‘Worthy the Lamb, for He was slain for us!’
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.”

At the opening of the Great Indian and Colonial Exhibition in London in 1886, there were assembled representatives from India and from all parts of the empire. It was presided over by the Queen in person. Lord Northbrook who was present says :

“When that ceremony concluded with the magnificent ‘Hallelujah Chorus’—perhaps the finest effort of the genius of man applied to music—there was something to my mind still finer than the music; it was the words of the music of that chorus—‘Hallelujah (praise the Lord); for the Lord God Omnipotent reigneth; the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever, King of Kings, and Lord of Lords; Hallelujah!’”

* *Ancient Paganism and Christianity*, p. 30, Bombay Ed.

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